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For "The Friend."

Selections from the Unpublished Letters and Journal of Mary M. Sheppard, a Deceased Minister.

(Continued from page 291.)

Those that walk by the same rule, will find the same thing, and drink of the same cup. The concurrent testimony of deeply experienced servants of the Lord, are confirmations; like to the mouth of two or three witnesses, by which the truth is established. The force and appropriateness of the extracts quoted, will, we trust, excuse at once for their length and for their insertion.

That dear Friend, John Barclay, writes the 24th month 1817: "I think I have never felt in so reduced a condition, in so debatable a state of mind, as during some intervals of late: at this time especially, it seems though I were at the very boundary where distress of soul ends, and where utter darkness and desolation begin. Still is there something like hope; still is there, through the inter-mediate mercy of Him, whose kingdom and whose power are far above the dominion of the wicked one, something resembling the faintest glimmer of a spark of light, through the horror and gloom which reigns. O Lord! this once help me,—condescend to bless me, and to be with me, and I will follow thee whithersoever thou leadest. O Lord God of our fathers! I have read of thy goodness towards those who sought thee, towards those who trusted in thee, in times that are past; I have seen, and I have known, and am sure, that it shall ever be well with those who have sought thee, through thee, the source and centre, the spring and the river of all consolation and redemption." Again, Ninth month 6th, of the same year, he records: "For more than a week past, I have been plunged by the persuasion of best wisdom, into such a depth of weakness and discouragement, without any perceptible glimmer of alleviation or ray of comfort, that my poor, tossed, troubled soul seems on the very point of giving up the contest, and losing hold of its only support and aid. Whilst the heavens are as brass, and the earth as it were iron, what is frail, feeble man to do for himself? It seems to me now, that there is nothing left for him to do but to aid himself, or to deliver himself out of

this forlorn situation, but to sink down into his own nothingness; and there, as in the dust, to remain all the Lord's determined time, until he shall see meet to appoint unto him 'beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.' The mournful, yet beloved Thomas Scattergood, under date of Second month, 1799, says: "My dwelling has been much, if I may so express it, as among the dead." "I am shut up, I cannot come forth." * * "But after all, this is the sum; I think I cannot, I must not, be without such trying dispensations. The Lord knows what is best, and His sovereign, blessed will be done." Again: "The cloud separates, and a little light spreads. I desire to receive it with fear and trembling, for baptism, deep baptism is profitable." Again, "I desire to lay abased and humbled, so as to be willing to be dashed to pieces, and yet more broken, if it is the Lord's blessed will; believing his power is able to make me up anew." And again, in a letter to a friend in England after his return: "O what a spectacle I have been among you; what an exercised creature—what lonely walks have I had in fields and gardens! Was ever any one so before?" His friend Mary Dudley, in writing to him, thus alludes to herself: "The purgings of my poor tried spirit have been and continue unutterable. My way is closed up on every side, and in the depth of astonishment, I utter at seasons this language: 'Is Thy mercy clean gone forever; wilt Thou be favorable no more?'"

These sifting, dipping seasons, dispensed or permitted either on their own account or on that of others, no doubt helped to fill the measure of the cup of suffering which all the Lord's followers have to drink for His body's sake, which is the Church; and in fulfilment too, of what is written concerning His disciples first and ever: "In the world ye shall have tribulation." But the latter part of the same text was also at times, sweetly realized to them: "Be of good cheer, I have overcome the world." Thus while the faithful disciple of his or her Lord, is called to participate in their Master's cup of suffering,—for it is enough for the servant to be as his master; and this is not the place of our rest,—yet these from encamping like Israel in their journeyings by the bitter waters of Marah, are often brought to Elim, where were twelve wells of water and three score and ten palm trees; or like good old Mordecai, from sitting at the king's gate, and from being clothed with sackcloth because of the oppression of his people, they may be made to ride upon the king's horse as those whom he delighteth to honor. Sorrow endureth for a night: but joy cometh in the morning. So in confirmation that none have such good ground to rejoice as those whom the Lord has recorded His name with, notwithstanding at seasons their "weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," yet in the vicissitudes of their Father's

providence and mercy, such are enabled to experience the water of weakness and discouragement, to be turned into the wine of astonishment, and to rejoice in His joy, even in unspeakable portions, to which no sorrow is added. But it cannot be too much impressed, that a smooth, and easy, and self-indulgent path is far different now and ever, from that which is straight and narrow; the only one to peace. Neither is the new birth from above, with its inward and vital change of the heart and life, in anywise compatible with that low and grovelling way in which the old corrupt man can walk unalarmed, without, as in the case of Moab (Jer. xlviii. 11), being emptied from vessel to vessel, or without have gone into captivity, so as to become thoroughly renewed and changed "by the spirit of judgment, and by the spirit of burning."

Selections from the Journal follow:

"12th mo. 31st, 1840. Sunk in distress: so closes the year with me. Such have been very much my feelings during its progress. Oh! could I trace the cause—could I know why my heart seems only a 'hiding place for nettles;' but is this complaint, impatience? If love, love to God were in my heart, surely I could better endure. It seems sometimes as though the last struggle had come—as though my poor mind could not sustain all this weight of anguish. Time wears dull and heavily. It brings nothing with it, I can see or feel, but trouble. The passing events of life are tiresome, irksome to me. Company has no power to please. The feelings of my heart are far otherwise occupied. But do I arraign his justice? May I be spared it. I will try to struggle on, though alas! not as I could wish, or rather as my wretchedness craves—a lodging place in the wilderness. Then I might weep alone, unobserved, as I do now in feeling, because far off from sympathy, at least from any participation therein. All I have ever loved, seem far, far from me; and their words of affection do not seem to take hold."

"2d mo. 1841. My spirit seems almost worn out with suffering. His ways are a mystery with me, if indeed under His guidance. When will all the dark chambers of death be fully traversed, and my soul released from them. How undeniable is it, that the true wrestling seed of Jacob, never can rejoice but through suffering; abound but through abasement; nor live and reign with the Lamb that was dead and is alive, but through death."

"2d mo. 1841. A little comforted this morn by a few words expressed by a dear brother: the import, that although nothing had been said, he trusted we had nevertheless known something of a mingling in spirit; expressed sympathy with me in a situation that might seem to me similar to Lazarus when he lay at the gate 'covered with sores,' accompanied with the application of the passage, 'Where I am there shall also my servant be.' My sad

cold heart was a little tendered and relieved temporarily by the efflux of many tears; and I have again and again during the afternoon felt that no permanent satisfaction could be realized, but by the favor of Him from whom all good comes; with the earnest desire I might be enabled patiently to wait His full time. My heart feels a little relief from a burden of distress, or an indescribable weight that suspends all energy.—From home."

The correspondence, under date of "2d mo. 23d, 1841," is resumed. After alluding to an attack of erysipelas, from which her dear mother had been suffering, she thus continues: "We cannot of course calculate much in these matters, but it does not seem likely her stay will be a great while amongst us. She often expresses a hope her patience will hold out to the end; and I have no doubt her request will be granted; and that the final summons will be to her, peace. With this assurance, can we wish her stay prolonged, or fetter her passage with the want of resignation. I have long looked upon the breaking up of families by death, as an event deeply proving to our natures. Strongholds seem broken in upon, and with each successive breach, we feel ourselves more alone. But there is a balm for this wound also; for death itself cannot deprive us of that 'Friend that sticketh closer than a brother.' In heights or in depths, in prosperity or adversity, suffering or rejoicing, if mindful of our truest interest, this Friend is sure to us, and will never forsake. But, dear —, the path is narrow and difficult to travel in. There are so many counteracting influences, so much to divert the mind from the way marked out, that we do indeed need unceasing vigilance, and a due observance of the impressive command from the Saviour himself, 'Watch.' 'Watch and pray that ye enter not into temptation.' This earnest, untroverted watchfulness, no doubt would bring down upon us many times a blessing, could we but become willing to abide it, not fainting in seasons of extremity, but still allowing 'patience its perfect work.' We need not be discouraged if the reward is withheld, when our hungry souls seem most to need it. Times and seasons are at His command; and whatever is best for us, no doubt will be meted out in His own good time, which must always remain the right time. Our sufferings, unquestionably, very much originate in the strong propensities of the human heart towards evil, and these must be rooted out, at least their power over us destroyed, before we can be enabled to walk with God, and be perfect. A high aim! But can the christian fix a lower standard, and conform to the direct commands of Him who knoweth man's heart, and its capabilities? Through His grace assisting us, we can do all things: for with Him nothing is impossible. Let us then not faint in our minds, or once think of giving out by the way. The crown is at the end of the race, dispensed by a righteous Hand, and He is surely able to perform what He has promised. But I feel it almost daring to write thus, and am far from wishing thee to suppose I do it from a lively participation in the blessedness I speak of. Conflict and mourning are much the portions of my cup; though these things are secret matters with me. Nevertheless I know He is gracious who has promised, and there are seasons when consolation is not withheld."

To a young relative, she writes, "4th mo.

2d. Many are the vicissitudes to which we must become subject in this changing scene. The most favorable situation does not interpose a veil between us, and the tribulations that are our portion. We must meet them in some form or other, and those only are the favored and happy—and all are equally offered it—who find in religion a safeguard and sure anchoring ground. Against this immovable rock, the tempests of life beat in vain; at least, so far as to disturb materially, the mind given up in meek submission to the will of the Great Supreme.

"We must not expect to stand aloof from the reproofs of instruction; to close our hearts against the pleadings of the faithful Witness mercifully in watch there; and suppose some more propitious moment will render the sacrifice easier, and that at a cost less than *all*, we shall finally be made fit inheritors with the saints in light. May I never forget the awful language, 'Such as a man soweth, such shall he reap.'

"Ah! my dear —, often have my prayers been poured out for thee, with the longing desire thou might be enabled to see all things in their true light, and become willing to resign thyself to whatever requisitions the faithful Monitor may make manifest, when our Lord shall call. Ah! I am bold to testify from my very limited and childlike experience, that there is a steady satisfaction, and a reward in this path, gloomy and obscure as it may often be presented, which was never found in the richest feasts of the worldling, and for which all this life can offer us, is as the small dust of the balance. We may choose either. We are free agents, and are not forced to accept the terms, though in Infinite mercy long pleaded with and borne with.

"I do not write these things, as having made any attainment myself. My meditations are often upon my short-comings, and many, many deviations from the path pointed out; and instead of satisfaction in the assurance of peace, often find the language of my heart because of its vileness, 'Is there mercy?' I do not wish to tire thee, but the words of the lip and of the pen, to be sincere, must flow from the heart; and with love alone for a prompter, I would be glad to make my misses of benefit, by instructing thee how to avoid them."

(To be continued.)

From the "American Naturalist."

The Aboriginal Mound Builders of Tennessee.

(Continued from page 290.)

The population was much greater at the time of the invasion of De Soto than it has been at any subsequent period. Large armies were frequently arrayed against him. In Potosa, Florida, he was furnished with seven hundred burden bearers. In Ocute, Georgia, he was supplied with two hundred of these Indian servants, and at Cafeque, in the same State, four thousand more transported the effects of his army. A numerous population was found in the province of Coofa, and large forces opposed him at Maubila, Chickasa, and Alabama. The invasion of De Soto resulted in the destruction of an immense Indian population in all the territory through which he passed; they were not only destroyed in the bloody battles by thousands, but they were worn out by heavy burdens, and hunted down with bloodhounds. The European diseases, which the natives inherited from the Span-

iards, served also to thin out their population. Again, the constant bloody wars in which they were afterwards engaged among themselves, and which, to a great extent grew out of the invasions, still farther reduced the numbers.

The towns were surrounded with walls of earth and palisades, and had towers of defence. Entrenchments and ditches were also found in various parts of the country. The most remarkable of the latter was at Pascha, west of the Mississippi. Here a large ditch, "wide enough for two canoes to pass abreast, without the paddles touching," surrounded a walled town. It was cut nine miles long, communicated with the Mississippi, supplied the natives with fish, and afforded them the privileges of navigation.

The natives formed artificial mounds for purposes of burial, worship, habitation and defence. The houses of the chiefs, with but few exceptions, stood upon large and elevated artificial mounds. When the Indians of 1540 resolved to build a town, the site of which was usually selected upon low rich land, by the side of some stream, or in the neighborhood of a large never-failing spring, they first erected a mound from twenty to fifty feet high, round on the sides but flat on the top. The habitations of the chief and his family were erected upon the summit. At the foot of the eminence a square was marked around which the principal men placed their houses, and around them the inferior class erected their wigwams. Some of these mounds had stairways upon their sides, and were as steep as to be accessible only by the artificial way. They were thus rendered secure from the attacks of an Indian enemy. Mounds were also erected over the chiefs after their death, whilst others were formed by the slow accumulation of the dead through ages.

The aborigines, at the time of De Soto worshipped the sun, and erected large temples which were also receptacles of the bones of the dead. The natives worshipped the sun and entertained great veneration for the moon and certain stars. When the Indian ambassadors crossed the Savannah to meet De Soto they made three profound bows toward the East, intended for the sun; three toward the West, for the moon, and three toward the Soto. Upon the eastern bank of the Mississippi all the Indians approached him without uttering a word, and went through precisely the same ceremony, making to De Soto, however, three bows much less reverential than those made to the sun and moon. Similar customs prevailed on the west bank of the great river. In the morning every Indian presented himself at the entrance of his cabin, and extending his hands toward the sun, his first ray beamed from the eastern horizon addressed a rude but fervent hymn of adoration to his glory. At noon they performed a similar act in token of their gratitude; and at the setting sun they address their thanks for all the bounties they conceived he had bestowed upon them during the day; and they were particularly careful that his last rays should strike their heads.

A remarkable temple was situated in the town of Talmaco, upon the Savannah river, three miles distant from Cutifachique, near Silver Bluff. It was more than one hundred feet in length, and fifty feet in width. The walls were high in proportion, and the roof steep and covered with mats of split cane, in

woven so compactly that they resembled the rush carpeting of the Moors. The roof was covered with shells of various kinds, arranged in an ingenious manner. On the inside beautiful festoons of pearls, plumes and bells extended along the sides down to the floor. The temple was entered by three gates, guarded by gigantic wooden statues, some of which were armed with drawn bows and long spears, and others with copper hatchets. On the sides of the walls were large benches, in which sat boxes containing the deceased chiefs and their families. Three rows of chests full of valuable pearls occupied the middle of the temple. The temple abounded with beautiful ornaments manufactured out of the skins of various animals, and in the most splendid mantles of feathers.

Upon the route through Alabama and the neighboring States, De Soto found the temples filled with human bones. The large houses contained stone houses, filled with rich and comfortable clothing, such as mantles of hemp, and feathers of every color exquisitely arranged. The dress of the men consisted of a mantle of the size of a common blanket, made of the various barks of trees, and a species of flax interwoven and dyed of various colors; also, well dressed and painted skins, and garments worn with beautiful feathers. The mantle was thrown over the shoulders with the arm exposed. Great men were sometimes, after the manner of the Mexicans, borne upon litters by their subjects, while their heads were shielded from the sun by awnings made of feathers or gaudily painted robes.

The important conclusion which we draw from these investigations is: That the race which erected the mounds and fortifications in Tennessee was existing and active at the time of the discovery of North America, and possessed the country with a numerous population, even as late as the exploration of De Soto. This conclusion, which is at variance with the theories propounded by various ethnologists of Europe and America, who assign a considerable period to the extinction of the mound builders, will be still farther sustained by the remarkable discovery which we have made during the progress of these investigations, of the cross, emblems of the Christian religion, and especially of the Trinity, the Saviour and the Virgin Mary in the mounds of Tennessee. We believe that the preceding conclusion is based upon incontrovertible facts and evidence.

We will proceed to consider, in the next place, the mode of burial practised by the aborigines of Tennessee, as shown by their interred and sacrificial mounds and stone graves.

The ancient race of Tennessee buried their dead in rude stone coffins or sarcophagi, constructed of flat pieces of limestone or slaty sandstone, which abounds in Middle Tennessee. Extensive graveyards are found in Tennessee and Kentucky along the river courses, in the valleys and around the springs, in which the stone coffins lie close to each other. These graves, although justly regarded as rude fabrics, nevertheless exhibit considerable skill in their construction, and are standing monuments of the regard in which the ancient race held the memory of the dead.

The manner of burial appeared to have been thus: An excavation of the proper size, according to that of the body of the dead, was

made in the ground, and the bottom carefully paved with flat stones. Long flat stones, or slabs of limestone and slaty sandstone, were placed along the sides, and at the head and foot of the grave. The body or skeleton was then placed within the rude coffin, and the top covered with a large flat rock, or with several flat rocks. When a number of coffins were constructed together, the side rocks of the first coffin frequently constituted the side of the second, and so on. Many of the graves are quite small, only capable of containing the body of a new-born infant. Many of the short square graves, not more than eighteen inches, or two feet in length, contain the bones of adults piled together, the head being surrounded by, or resting upon the arm and leg bones. This class of graves, containing the bones of adults packed in a small space, was probably constructed at the general burying festival, or contained the remains of the dead which had been transported from a great distance.

In a small mound, about forty-five feet in diameter, and about twelve feet in height, which I opened, about ten miles from Nashville, on the banks of a small stream and spring, and which contained perhaps one hundred skeletons, the stone graves, especially towards the centre of the mound, were placed one upon the other, forming in the highest part of the mound three or four ranges. The oldest and lowest graves were of the small square variety, while those near or upon the summit, were of the natural length and width of the skeleton within.

In this mound, and in other burial places, in the small square stone graves, the bones were frequently found broken, and while some graves contained only a portion of an entire skeleton, others contained fragments of two or more skeletons mingled together. The small mound now under consideration, which was one of the most perfect in its construction, the lids of the upper sarcophagi being so arranged as to form an even-rounded, shelving rock surface, was situated upon the western slope of a beautiful hill covered with the magnificent growth of the native forest. The remains of an old Indian fortification were still evident, surrounding an extensive encampment and several other mounds. In a large and carefully constructed stone tomb, the lid of which was formed of a flat rock, over seven feet in length, and three feet wide, I exhumed the bones of what was supposed to have been an ancient Indian chief who had passed his hundred summers. The skeleton was about seven feet in length, and the huge jaws had lost every vestige of teeth, the alveolar processes being entirely absorbed.

(To be continued.)

Selected.

We got to the place, (Coventry,) coming through a deal of water, from the great rain that followed the snow; sometimes we could see nothing for a long way before us, but water. However, we have been mercifully preserved from accidents, or cold, very much. Here I feel still bound, although I have sat some distressing meetings, in silence, or nearly so, and in others have been a little enlarged in the gift mercifully vouchsafed; have also sat in fourteen families.

What I have done has been through inexpressible pain, and in one instance particularly, when I had to tell a young woman who

appears in meetings, that hers was a floating ministry, and the Lord would have none such. Oh, I could not help it, let the consequence be as it might; the word was like a sword in my soul till I gave up. I remembered I could not choose what to do, and what to leave undone, and yet be accepted.—S. L. Grubb.

Ginger-bread Tree.—These palm trees (*Nucifera Thebaica*) are visible to the naked eye at a great distance. Across the plains I have seen the tops 20 miles off. These otherwise naked plains are studded here and there with solitary or small groups of tall palm trees, or young ones. Having been riding a long distance to-day, and feeling thirsty, I dismounted near a group and shot down some bunches of their rich brown fruits, severing the stems with a bullet. Knowing these nuts, of the size of an orange, to contain a milky fluid like the cocoa-nut, and boring with a knife into one of the eyes, in general just opposite the stem, I got a sufficient and pleasant drink from about twenty of them. They are miniature cocoa-nuts, but so hard that I have never been able to break them with stones. The rind is esteemed very good eating, resembling somewhat in flavour ginger-nuts; hence it is known as the ginger-bread tree. Those which I got to-day were not ripe, in which state they are eaten boiled—pulp, rind, and all. One finds the young palms so far removed from the large bearing trees, sometimes 20 or 30 or more miles, that one naturally wonders how they came there; but on inquiry from the Bushmen I find that the fruit, being eatable, is conveyed all over the country, and the kernel being thrown away it germinates readily. These trees are a very pretty sight when they form groups; they have a large, radiating, fan-shaped, recurved leaf, on a compressed stem six feet long, the latter having brown-hooked thorns an inch or two apart on either side. Some of the leaves, especially on the large trees, are curled up into a circle, which adds to the beauty of the tree. They stand from about forty to sixty feet high, the trunk being only from twelve to eighteen inches in diameter, often less, and generally thicker in the middle or near the top than at the bottom.—Chapman's Travels.

Selected for "The Friend."

I have been treating of the inward work, as it is wrought in the heart by the power, and brought to the sensible experimental knowledge of the creature; yet would not be so understood as if I made void what was done without by Christ in His own person, or any of those ends and purposes for which it was wrought, and so appointed to be done by the Father: though this I know, that the knowledge of those things, with the belief therein, or any practices or observations therefrom, without the life, can no more profit now, than the Jew's literal knowledge of the law could profit them, when they were rejected therewith. And since the apostasy, of this latter age especially, I have clearly seen in the Spirit of the Lord, that the professors' knowledge of the letter of the gospel, and cleaving to their apprehensions which they gather therefrom, have become a snare and a trap to them, to keep them from feeling the power, and living in the sensibility of the virtue of the grace; even as the Jew's table (or gathered knowledge from Moses and the prophets) became their snare and trap. The

Lord open their eyes in His due time to discern it, that they may not withstand that ministration and revelation of His everlasting gospel, which God seeth good to visit the apostatized world with, after this long dark night of apostasy! whereof those that stick in forms, or knowledge of things in the letter, without the power, cannot but prove the greatest enemies, opposers and persecutors. Now to help them a little, if the Lord please, in the rolling of my bowels towards them I find my heart opened, to lay a few things before them.

1st. With my heart, in the sight of the Lord, do I own that principle which formerly wrought in some of them, which I myself was wrought upon by, and knew, not only the outward knowledge which they were acquainted with, but also the inward work: and I also knew what I called the light of nature, and what I called the light of the Spirit; the one whereof was not the other, but differed as far as spirit and flesh.

2d. I also own all the openings and refreshments which they received from the Lord in reading of the scriptures in their public or private exercises, and the experiences which they had from God in their own hearts: and I know that these things in themselves were true in their proportion; however the present sense and holding of them out of that wherein they received them, may justly be judged by the Spirit of the Lord in His servants.

3d. Though those things were true in their day, and in their proportion and measure; yet in them they might lose their virtue, and die, and so they not retain the thing in its life, in its own principle, in the newness of the Spirit, in that birth to which God gave it; but only an image of it in the natural understanding, in the earthly part, in the dead principle; and then their knowledge of God and their experiences cannot but be corrupted, and now become the possession of death, and the engines of death in their hearts. Again, God hath somewhat further to manifest, even to bring forth that which they earnestly prayed for in that day; which they, having abode in that virtue wherein they prayed, might easily have discerned and embraced; but being out of that, and pleasing themselves with the literal knowledge of the things they then received, holding them in the wise and earthly part, that part cannot but stumble at the low and contemptible appearances of God, which are still offensive to that part. The great glory of God is hid in a little seed; and how can the great eye of the fleshly-wise see it? We have Moses and the prophets (said the Jews after the flesh;) but as for this man, we know not whence He is. Even so it is now: we know the relation which the scriptures have given of Christ by the apostles, we are sure this is of God, say the professors; but as for this little seed of the kingdom, or light of God in the heart, we cannot believe that all we want is to spring up in it.

4th. There is a necessity both of the knowledge of persons to pass away, and also of their experiences to be given up, and let fall, in these two cases following:

1st. When the virtue is withdrawn from them, when death hath caught them, when they become death's goods: for that which is received from the life, is only profitable to the soul in the virtue of the life. When the earthly part hath caught them, and seated itself there, they then become the strongholds

of the enemy, and the engines of death to the heart; so that then life and true relief are not to be had in them, but where the eternal virtue pleases next to appear.

2d. When God hath somewhat to bring forth further in the world, or in any particular heart, to make way for it, He brings death upon that which was before living. Thus when God is pleased to bring forth a greater measure of faith, and power of His Spirit, He distresses the heart, making the foregoing faith and power appear weak and pass away; and many times for a season shutteth up the soul in the unbelief until the fresh faith, and fresh power spring up and arise. And this causes the necessity of the further dispensations of His eternal virtue to appear and the beauty of them to shine; which they would not have done so abundantly had it not been for the foregoing distress of the heart.

(To be continued.)

Salt-Pans.—I employed all the spare hands to-day in collecting salt, which I yesterday observed in abundance on the pan. It is not found in such a thick crust (two and a half to three inches) as on the south side of the Botlettie river, in the salt-pans I discovered in 1852; but, like that, it is white as the driven snow. When at that time I took a quantity to make presents to my lady acquaintances in the Trans-Vaal, it was pronounced to be the prettiest of all the curiosities I had collected. The pans on the south yield considerably more than any on the north, and we might have gathered several thousand tons if we could have transported it. The underlying mud of these pans is an unctuous, tenacious substance, very like cement, and a hard greenish honeycombed cavernulous or vermiculated sandstone(?) lies scattered at intervals. In some of the smaller outside pans a hard white crust of limestone has formed on the surface of the soil, which, having been broken by the hoofs of game, lies scattered around like flat pieces of ivory.—*Chapman's Travels.*

Selected.

Another great evil of the present time, is the flood of light literature pouring almost daily from the press. Many of the publications, even some that profess to be promotive of morality, are of a mixed character, truth and fiction being artfully blended together, and an attraction thrown around the whole which easily captivates the unguarded. It is cause of regret to observe books of this description upon the tables of some of our members; and we fear the perusal of them, and the taste for this flimsy and pernicious reading, are on the increase. We affectionately exhort all our members, not only to avoid such reading themselves, but to discountenance it in others.—*Advices.*

Life in London.—There were 203 persons killed by horses and vehicles in the streets of London last year. Of this number 83 were children. Seven were killed by horses, 12 by omnibusses, 21 by cabs, 45 by vans or wagons, 7 by drays, 53 by carts, and 58 by other vehicles and heavy wagons driven through the streets with great velocity by unskilled drivers. The number of persons killed by carriage accidents in the thoroughfares of the metropolis is very nearly equal to the loss of life on all the railways of England and Wales together.—*Late Paper.*

The Seven Churches of Asia.

In the Book of the Revelation of the Apostle John we have described to us prophetic visions which were revealed to him in "the isle that is called Patmos." There we read the condemnatory sentence pronounced severally upon "the Seven Churches of Asia." Here also, as in the case of the cities of Galilee, we seem to find in the physical condition a reflection of the condition pronounced upon them. We might perhaps scarcely be warranted in saying that the descriptions of the cities were an exact fulfilment of the sentence against the churches; but it is not difficult to trace a connection between their apostasy from the purity of a Christian profession and the visitations of that description by which they were finally overwhelmed.

"The Seven Churches" were those of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. All of them were situated in the western part of Asia Minor; Ephesus, Smyrna, Pergamos and Thyatira on or near the coast of the Mediterranean; the other three in the interior, a distance of from one hundred to one hundred and fifty miles.

Ephesus was for many centuries a city of fame and splendor. It could boast of a magnificent temple, the temple of Diana, one of the wonders of the ancient world. The statue of the goddess was regarded with peculiar veneration, and was believed by the people to have fallen from the skies. In later ages it was preserved in a shrine, on the adornment of which mines of wealth were expended. The temple itself was commenced nearly five and a half centuries before Christ, and its completion occupied two hundred and twenty years. It (the later temple) was more than four hundred feet long, a two hundred feet wide, and ornamented with one hundred and twenty-seven marble columns, each a single shaft and sixty feet high. Ancient art and wealth exhausted their resources to enrich its interior and embellish its walls. Throughout "Asia" it was regarded with universal awe and reverence. The city was naturally disposed to pride itself upon the glory which its temple conferred, and to resent anything which threatened to prejudice its fame. It is not strange that the presentation of the gospel by the Apostle Paul produced excitement and exasperation among the people. Well might he speak of himself, in his bold vindication of the truth of his message against frenzied and bigoted opposition, as having "fought with beasts at Ephesus."

But Christianity gained a foothold there. A church was formed, and, in spite of all opposition, it prospered till it became one of the leading churches of the country. Tradition reports that it was the scene where the closing years of the Apostle John were spent, and that here he was buried. But before his career closed he gave utterance to the prophetic admonition addressed to the Church of Ephesus (Rev. ii. 5): "Remember, therefore, from whence thou art fallen, and repent and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

For two or three centuries Ephesus seemed to have enjoyed much of its ancient prosperity. Under the Romans it was the capital of the province, and as Christianity spread,

ame a metropolitan see. The invasion of Goths, in the time of Gallienus, subjected it to plunder; but it recovered from the blow, and in the time of later emperors it was adorned with magnificent Christian temples. Toward the close of the eleventh century it became the stronghold of a Turkish pirate, and some two centuries later it fell permanently under Mohammedan sway. Already the port had become seriously obstructed, and henceforth it ceased to offer temptations to commerce. Its magnificence sunk to decay, and the once splendid city has long been without a name. Its site is covered with ruins, and the traveller is left to meditate upon the lessons of its humbled greatness.

In 1677 Ephesus was "reduced to an inconceivable number of cottages, wholly inhabited by Turks." "This place," says Ryeaunt, at a somewhat later date, "where Christianity once so flourished as to be the mother church and the seat of a metropolitan bishop, now not now show one family of Christians; hath the secret providence of God disposed of us too deep and mysterious for us to search out." In 1740 Pococke reports that there was not at that time a single Christian within two leagues around Ephesus. In 1824 Randall says: "The desolation was complete. A Turk, whose shed we occupied, his Arab servant, and a single Greek, composed the whole population, some Turcomans excepted, whose black tents were pitched among the ruins."

These ruins still attest the former splendor of Ephesus. The remains of the stadium or circus are still there—687 feet in length—but the area, not many years since, was a cornfield. Architectural fragments indicate the site of the theatre, while ruins of temples and vestiges of buildings are scattered here and there. The trace, however, for a long time, could be discovered of the Temple of Diana. It was searched for in vain. But later travellers have imagined that in a confused mass of crumbling walls, broken pillars and other fragments, they have found the remains of the ruined structure.

The country around Ephesus is still remarkably fertile; but the site of the city, covered by fogs from the morasses around it, is very unhealthy. Chandler says: "Its streets were obscured and overgrown. A herd of goats was driven to it for shelter in the sun at noon, and a noisy flight of crows from the quarries seemed to insult its peace. We heard the partridge call in the shade of the theatre and of the stadium." Successive travellers have remarked in substance, in the language of one of them, on the proof afforded—"that the threatening in the revelation of St. John, 'I will remove thy candlestick out of its place, except thou repent,' was not denounced in vain."

In Smyrna the language addressed by the apostle is not like that addressed to Ephesus. It speaks of past tribulations and poverty, of trials and imprisonments which were to come. But there is no threat to remove "the candlestick." "Fear none of those things which thou shalt suffer," is the encouraging counsel given to the church.

Above all its contemporaries Smyrna has spared the ravages of time, and hostile invasions. In Strabo's day it was "the most beautiful and splendid city of all Asia." The streets were broad and for the most part light, well paved and decorated with state-

ly palaces and colonnades. It could boast a public library and an excellent harbor; but its highest pride was that it could claim to be the birth-place of Homer.

At an early period Christianity was planted and flourished at Smyrna. The poverty and hardships of its early confessors were memorable. Seriously injured by earthquakes, and subjected repeatedly to siege, it is not strange that there are few remains still left of its ancient magnificence. After passing, finally, and after having long been a prize to rival aspirants, into the possession of the Turks, its commerce and prosperity began steadily to revive, and though its present condition is quite inferior to its former grandeur, it now contains a population not far short of one hundred and fifty thousand. During the extended period of Turkish dominion, the Greek Church has retained a foothold here, and it has long been one of the important missionary stations of Asia Minor. The memory of the martyred Polycarp has lingered about the scenes where his fidelity was attested, and among the seven cities of Asia there is not one, according to Elliott, "within whose precincts the trumpet of the Gospel now gives so distinct and certain a sound. While Mohammed is acknowledged in twenty mosques, and Jews assemble in several synagogues, the faith of the Messiah is taught in an Armenian, five Greek and two Roman Catholic churches, and in two Protestant chapels—one connected with the English, the other with the Dutch consulate."

Pergamos was one of the most sumptuous cities of Asia, and in Pliny's day was without a rival in the province. For centuries it had maintained an eminent position, combining the features of a Pagan cathedral city with those of a university town and a royal residence. It retained its claim as a sacred city even after the loss of its independence, and its worship of Esculapius and other heathen deities was more than ordinarily bigoted. Only by a conformity to the prevailing religious ceremonial could Jews or Christians hope to attain to the honors or emoluments of office. They were thus tempted, practically at least, to hold the doctrine of Baalam, and, in the hope of gain surrendered their conscientious convictions. Against this danger they were warned by the language of the apostle (Rev. ii. 14-16), who calls upon them: "Repent; or else I will come unto thee quickly, and will fight against thee with the sword of my mouth."

We trace the history of Pergamos for the last eighteen centuries, and find it one of almost uninterrupted decline. A few years since its population was estimated at about fifteen thousand, more than three-fourths of them Moslems. Its ruin has been effected by no catastrophe of earthquake or invasion, but by the steady progress of decay. The Lord has smitten it with "the sword of His mouth."

Thyatira, now known by its modern name of Ak Hissar, is situated on the left of the road from Pergamos to Sardis, near a small river, a branch of the Caicus. It stands in the centre of an extensive plain, eighteen miles broad, which some years since was reported by travellers as producing immense crops of the finest cotton, as well as corn. In almost every direction its horizon is bounded by the distant mountains.

At the date of the prophetic words addressed to the Church of Thyatira by the Apostle

John, the city was strong and flourishing. The Christian church had been planted there, but foreign and contaminating influences had already begun to affect its purity. It was noted for its "works, and charity, and service, and faith, and patience;" but "that woman, Jezebel, which calleth herself a prophetess," had been allowed "to teach and seduce" the servants of God, leading them to "commit fornication and to eat things sacrificed unto idols." With space given her to repent, "she repented not," and hence the threat of great tribulation to come upon her and on the partners of her guilt, in case they did not repent. "And I will kill her children," it is solemnly declared, "with death; and all the churches shall know that I am He which searcheth the reins and hearts; and I will give unto every one of you according to your works."

The miserable remains of ancient Thyatira are no unfitting comment on this sentence. Although it rose to greater prosperity after the days of the apostle, it was only to ripen for a hopeless decay. Of the ancient church edifice, worthy of the city, the Turks have destroyed every remnant; even its site is now unknown. A population of a few thousands occupies the miserable dwellings that have replaced its ancient splendor, and nine mosques to one Greek and one Armenian church indicate the comparative feebleness of the Christian element, such as it is.

(To be continued.)

Feline Affection Extraordinary.—An Edinburgh Journal says:—"There is at present to be seen, at Greig's Temperance Hotel, Aberdour, a fine tortoise shell cat nursing one kitten and three ducks. The ducks were hatched on the same day as the kittens, three of which were taken away and the ducks substituted. Puss lifts the ducks to any place they cannot follow her, and if supplied with food of any kind, will place it before the ducks and sit by while they are feeding. She seems even more affectionate towards the ducks than to the remaining kitten; but her composite family is a decidedly 'happy one,' and the young nestle together when mother-familias is absent in the most amiable manner. The phenomenon has attracted much attention in the district."

The constant familiarity with works of fiction, even with such as are not exceptionable in themselves, relaxes the mind, that wants hardening; dissolves the heart, that wants fortifying; stirs the imagination, which wants quieting; irritates the passions which want calming; and above all, disinclines and disqualifies for active virtues and for spiritual exercises. The habitual indulgence in such reading is a silent mining mischief.—*Hannah More.*

Rusting.—The slow combustion of metals is called rusting, and the oxide formed is called rust. All the familiar metals, except silver, gold and platinum, are tarnished on exposure to the air; that is, they become covered with a film of rust, or oxide. That heat is developed by rusting, as by other kinds of slow combustion, is shown by the fact that if a large pile of iron filings be moistened and exposed to the action of the air so that they rust rapidly, the temperature rises perceptibly.—*Late Paper.*

Selected for "The Friend."

A Sermon Preached by Stephen Crisp, 3d mo. 16th, 1687, at Martin Le Grand, England.

Oh how happy are they that have bread in their own houses, and that can draw water out of their own wells! these have a blessed, glorious dwelling place: these are the children that their father provided for: all the divine treasures and the riches of heavenly things are laid up for these. Oh that all that have a sight of this blessed state, were got into it! that their minds might no more wander, that people might not be scattered in their thoughts, that when they meet together they might have their expectations entirely from that God whom they profess to worship. Lord, thou hast said thou wilt *teach thy people thyself*; here a cry goes up to the Lord, and their expectations, through faith, are pitched upon God: they never meet in vain, but *a well springs up and the water of life comes to them*, by which they meet with divine refreshments; for the promise of our Lord to his disciples was, "He that drinketh of the water that I shall give him shall never thirst more." Why, will once drinking serve? No; but He giveth me a substantial river; that is the reason why I shall thirst no more: it shall be in me a well of living water, springing up to everlasting life; blessed are the witnesses of it. These are they that are satisfied concerning religion, and doctrine, they are satisfied concerning worship, they are looking after no new things. When these meet together they meet in the name of the Lord, they have their eyes to Him who is a fountain, and they discern a brightness and a glory that is unspeakable; and the glory that is speakable, that appears through instruments, will not satisfy them: there is something beyond that, which may satisfy; this will never do it. People will never be satisfied with hearing or seeing, until they come to hear and see *that which is unutterable*, and then they are satisfied. Christ had preached many sermons in the hearing of his disciples, and there were many said, *That there was never any man spake like him*; yet one of them that was nearest to him, and most acquainted and intimate with him, after some years meeting and hearing his sermons, he cries out, "Show us the Father and it sufficeth us." My friends, this comes near to many of your states; many of you have heard long, have heard the speakable word of God, that which could be uttered, that which could be spoken forth by the demonstration of the Holy Ghost, by them *that have received it of the Father*. This you have heard long, and yet there are many of you, that if you come to a serious search, will find a want; you will find still that you have not that satisfaction that puts you beyond doubt and fear; there is something in the way that hinders your enjoyment of the unspeakable glory, the unspeakable word, and this will never be removed, but by your innocently submitting to the work of the power of God in your own hearts, that so you may not only be *believers but come to be really baptized*, which will remove all doubt. For our Lord said, "He that believeth and is baptized shall be saved." He doth not say, he may be, but shall be saved. Woful experience hath told us in our days, that *many have believed the truth that are never like to be saved, they have made shipwreck of their faith*; but if they had been baptized, if they had endured the baptism, had been buried with Christ in baptism, they should have been

saved, every one; and now there are many that remain in the belief of the truth, and yet they are not baptized, they are not dead, not buried, notwithstanding they have received like precious faith with us, that faith which is of the operation of God, and is *alike precious* in its nature to all that receive it, and would work the same effect on all too, if it were not obstructed; but notwithstanding they have received faith towards the saving of their souls, yet their souls are captives, are subject to lusts, pleasures and vanities, and unto empty and foolish things, to passions and corruptions, after they have received faith. For if you take one that is a believer of truth, that is overtaken with lusts, passions, and corruptions, he will commonly own he believeth the contrary, that these things should not be, and ought to be otherwise: Why is it? Why? He finds a life to spring up in him which is corrupt, and always contrary to the life of God, and at enmity with it. What shall I do? I believe the truth, I know it is a holy thing, it leads all that submit to it to a holy life, yet there is this and that corrupt and unholy thing remains in me; what shall I do? It is an evident demonstration that thou wants the baptism of Him in whom thou believest. Thou hast believed in Christ Jesus that cometh after John, and was before him, and now having believed in him thou wants to be baptized by him, and for want of that, the pollution and corruption that was grown up in thy nature in the time of thy alienation, prevails still upon thee contrary to thy faith; and there is no obtaining this baptism, but by coming down to that *which will slay thee*, which will kill thee. But there is such a shifting to save one's life, so many twistings and turnings in people to save their lives, that at last they lose them; but none can ever find eternal life, but such as are willing to die, and submit to the baptism of the Holy Ghost and fire. These only come to life, to the resurrection, for none ever died this death but rose again; it is as impossible for death to hold any one down that is buried in this baptism, as it was to hold Christ down when he was in the grave. The same power that brought again our Lord Jesus Christ from the dead, the same power it is that quickens us while we remain in these mortal bodies, after we have received this death and crucifixion. But who can believe this saying? for this is a hard saying; who can bear it? It is not enough that I am a believer, which makes me a Friend, and entitles me to a community among you, and as long as I hold and profess the truth, I am looked upon as one of your Society. This is very true, and doth entitle to the outward privileges of the church of Christ; but there is an inner court, that lies under the angel's measuring rod, the temple is measured, and every worshipper therein. The outward court was for the representing of the church of God in general, from the particular; the outward court was not measured, that the Gentiles might come in; the unbaptized people which were unregenerate, might come so far as the outward court, but this did not entitle them to the privileges nor worship nor sacrifice that was accepted on God's altar. It concerns you and me, my friends, to be serious about matters of this moment and importance, and not spend our days and speak by rote, under an airy profession, though of truth itself, without considering what progress we have made, what benefit we have obtained, and whether

you are come not only to the shadow of things to come, but to the very substance of the heavenly things. For the comers to outward worship, could never with those sacrifices they offered be made perfect, the comers thereunto were not perfect as to things pertaining to the conscience, speaking the outward worship (Heb. x. 1), but come to the heavenly things, whereof the comers were but a shadow, they made people perfect as to the conscience, and brought them to salvation. The apostle alludes to this baptism, for he speaks in a figure of the *eight sons that were saved in Noah's ark*; they bring down the allegory to christian baptism not only to the baptism of John, the forerunner of Christ, that preached of Christ, to the christian baptism itself, by the figure, *whereof baptism now saveth us, not putting away the filth of the flesh, but the answer of a good conscience*. What doth he mean by baptism saving us? He means the answer of a good conscience towards God, through the resurrection of Christ from the dead: so that christian baptism did bring along with it the cleansing and putting away of all sin out of the conscience that might bring them under doubts and fears, and then there is an arising of Jesus Saviour in the conscience, the Mediator, that brought them to answer for them in the sight of God; for if people are conscious of sin, do leave off sin, this doth not yet cleanse the conscience, for there still remains a conscience of sin. 'Tis not the leaving off our sin, that makes our atonement with God, or doth away the guilt of the sins we have committed; there must be a forsaking and a leaving off sin, by the virtue and power of the Spirit, which we are enabled not only to leave off sin, but are guided and directed to the Mediator, *whose blood alone reconcileth us to God*, cleanseth us from all sin. If I should never commit a sin while I live, it is not this sin in itself, that will make me have the answer of a good conscience in the sight of God; there remains the guilt of sin contracted the days of unbelief, which is a bar and hindrance, that none can approach the holy God but in the atonement and salvation that comes by Jesus Christ. For all that believe and obey the gospel, are accepted in Christ, and upon the account of Christ's precious blood, that cleanseth us from all sin and unrighteousness. Whom doth it cleanse? Those only that forsake their sins, and by his power are brought to a holy life; they, by the virtue of his power, and the cleansing of his blood, come to have their sins removed from them as far as the east is from the west. But what is this to them that remain in their sin? What is this to them that are not baptized? For the dead that have not put off the old man, nor put on the new man, but only on the name and profession of Christ, and on the outside of him his garment, but have not put him on; they are not created again in Christ Jesus unto good works, that they might walk in them; no wonder there remains a conscience of sin in them: there is a bar that hinders them from a sight of the glory of God, and from real and true satisfaction concerning their atonement and reconciliation with God, and this hinders from enjoyment of that peace which passeth understanding; it is no wonder, because they have not come to this baptism that brings the answer of a good conscience in the sight of God.

(To be continued.)

Id Trees.—The cypress of Somma, in Abruzzo, Italy, is the oldest tree on record. It is known to be in existence at the time of Julius Caesar, forty-two years before Christ, is therefore one thousand nine hundred and one years old. It is one hundred and six feet in height, and twenty feet in circumference at one foot from the ground. Napoleon, in laying down his plan for the great road from the Simplon, diverged from a straight line to avoid injuring this tree. Superior antiquity is claimed for the immense tree in Sonoma county, California. This is supposed to be the number of concentric circles in the trunk, to be two thousand five hundred and sixty-five years old.—*Late Paper.*

For "The Friend."

If any man among you seem to be religious, and brideth not his tongue, but delecteth his own heart, this man's religion is vain," is the assertion of the inspired apostle; there is once in the year a query put to members with regard to restraining our ears not only from pernicious reading, but from corrupt conversation, which further corrupts, are we good examples in these respects to ourselves? As this is answered from year to year in the affirmative, the thought has occurred again and again, are we fully sensible of the meaning of this query, and the responsibility which the proper maintenance of it entails? Is not corrupt conversation, such as a corrupting influence on the heart, no matter what form it may take? As I have sometimes mingled in the social circle, and met to me the frivolous chit chat, which, I cannot always even bear so harmless as this, and from those, too, of whom I would expect better things, I have said in my heart, what have we gained? have any of us been helped on our heavenward journey? If any precious lambs were present long enough to get a little crumb of that bread which alone nourishes the soul, how have they been hindered if not entirely turned back, ready to conclude, that after all, there is nothing such thing as pure and undefiled religion. That each one of us may be willing to reach and see how it is with us in this matter, and let the prayer of the Psalmist often come, "Set a watch, O Lord, before my mouth; keep the door of my lips." Let each of us feel that we are often found wanting in these things, when brought into contact with those who have not always the fear of the Lord before their eyes, and who shrink from letting our voices be heard, knowing that we dare not enter in with what is unclean, and yet of ourselves lacking the courage openly to condemn it, keep the eye of the mind closely fixed upon Christ, the Captain of our salvation, and He will give us strength to put to flight the armies of the flesh, and a blessing will attend us, for it is written that "Whoso offereth praise glorifies me: and to him that ordereth his conversation aright will I show the salvation of my mercy."

Feb. 7, 1869.

An Inquest on a Camel.—We see by our *St. Louis* exchanges that a post mortem examination has been held on one of the camels that were recently in that city. The fact awakened the scientific curiosity of Dr. Louis, who visited the Montfaucon boneyard, and who

thus describes his impression: "Among other discoveries, I found that in this animal, as in other ruminants, there are only four stomachs, instead of five, as asserted by Buffon. But I found that in the interior of the rumen there existed a considerable quantity of cells, of the average size of a hen's egg, set as close together as the cells of a honeycomb; and it seems much more likely that these numerous cells should form the true reservoir containing an eight days' provision of water, than a supposed reservoir of the capacity of ten or twelve gallons, which would derange the centre of gravity of the animal according to its fullness, especially when he is loaded with a heavy and voluminous burden which has to remain on his back for several days.—*Late Paper.*

"The brightest beginnings are not sure harbingers of continued prosperity. The morning sun may be undimmed, but black thunder clouds may conceal his rays at noon."

THE FRIEND.

FIFTH MONTH 15, 1869.

Several of our readers have expressed doubts of benefit being conferred by the general circulation of the "Selections from the unpublished letters and journal of Mary Sheppard," which have been, for a considerable time, appearing in this Journal, because of the deeply tribulated path in which it was her Master's will she should walk. The fear is expressed lest the plaintive record of her many trials and her apparent desertion, may discourage the young beginners in the path of holiness, from perseverance in the way cast up, or prevent those who have not yet given up to enter the strait and narrow way, from striving to go in thereat.

After giving the subject serious consideration, we have no fears that such results will follow the perusal of these experiences of one, who, amid the close provings of her firm allegiance to her crucified Redeemer, could testify that "the plan of redemption is one of mercy, untold and inappreciable mercy," and that while she realized the truth of the declaration, "In the world ye shall have tribulation," she also shared in the fulfilment of the added assurance to his disciples, "My peace I give unto you."

The work of true religion in the soul is to regenerate its deadened spiritual faculties, to subject the rebellious will to the requirements of Omnipotence, and to fill the heart with love supreme to the Creator and Redeemer of fallen man. Who that has a sight, "in the light of the Lord," of his own natural corruption, his inability, unaided by Almighty power, to redeem himself from the thralldom of sin, or even to will to do good, and that he has a potent and unwearied enemy seeking his eternal destruction, but must be conscious of the necessity of being plunged again and again into the river of judgment and laver of regeneration, before he can be freed from the power of his perverted propensities, and walk worthily, without condemnation, in Christ Jesus. But while this marvellous transformation from a state of nature to a state of grace, in one sense, makes its subject a new creature,

it does not destroy the original constitutional temperament, though it brings it under regulation. The latter may continue to manifest its idiosyncrasy throughout a dedicated life; and thus marked individuality is as apparent among the possessors as among the mere professors of the Christian religion. We discover this in the peculiar characteristics of the apostles, as far as they are delineated in the New Testament, and our observation of the servants and handmaidens of the Lord whom we have known, may teach us the same thing.

Hence it is that, while all true disciples of Christ walk by the same rule, and mind the same thing, being taught in the one school, the lessons may be various, and the discipline differently applied. "The law of the Spirit of Life in Christ Jesus," extends its jurisdiction over, and adapts its crucifying power according to the prevailing propensities to evil, and the stubbornness of self-will, as the inscrutable wisdom of its Author determines will most effectually free the soul from "the law of sin and death." It regulates all equally, but not exactly in the same line, and bearing the daily cross may not prevent the exhibit of that tone of feeling or habit of thought which is natural and more or less connected with physical organization.

Infinite wisdom has so organized us, that the numerous and powerful attractions of creaturely enjoyment which would draw our affections away from the proper object of their greatest love, act upon individuals diversely, and with variable force; and it is consistent with our Heavenly Father's will to appoint to some, dispensations of trial and conflict, into which others are not introduced. This may be to prepare them for services which He designs them to perform, or it may be to make them large participants in the measure of suffering which Christ has left, to be filled up for his body's sake, the church. But his ways are equal, and though some of his dear children may seem to have to drink more deeply of his cup, and to be more frequently baptized with his baptism than others, He makes up to them for it all, by the longer and more sensible shedding abroad of his love in their hearts.

There is a wide difference between the effects produced by trial and affliction on hearts unrenewed by the power of the Holy Spirit, and those which rest in faith on the Rock of Ages. In the former, the coldness and desolation, which may have been scarcely realized before, are felt with benumbing intensity, and there is no reasonable ground to hope that the saddening gloom will be irradiated or dispelled with a ray of enduring peace or joy. But the latter, who walk by faith and not by sight, bear up in hope and patience, knowing that tribulation itself may prove to be a choice blessing; that the bright beams of the "morning star" will yet shine through the darkness; and though "weeping endure for a night, joy cometh in the morning."

In this day of much talk about religion, but, it is to be feared, of dangerous pretension to its possession, without the price having been paid at which alone it can be purchased, even that of parting with all else; when we hear of persons being converted and regenerated in an hour, and prepared to preach the gospel, before there is evidence of their being broken off from the wild olive-tree, and grafted into Christ, the living Vine, we doubt not there are some humble, trembling ones, who,

under a sense of their poverty and shortcomings, are often ready to doubt whether they really are of the flock of Christ's companions, to whom these "Selections" will often minister comfort and encouragement. They can see their own provings and fears reflected from the narrative of the author's similar exercises, as face answers face in a glass; and, we trust, will be stimulated thereby, to "gird up the loins of [their] minds, be sober and hope unto the end, for the grace that is to be brought unto [them] at the revelation of Jesus Christ."

SUMMARY OF EVENTS.

FOREIGN.—The British House of Commons has finished the consideration of the Irish Church bill in committee. Various amendments were proposed by the opposition, all of which were rejected. The English press continues to discuss the Alabama treaty, and its rejection by the United States Senate. The speech of Senator Sumner is sharply criticized by the *Times* and other journals. The *Times* says that England endeavored to do justice to all parties during the late rebellion, and must decline to acknowledge any other motive for her action. She has offered to submit to arbitration the question whether she has been culpably negligent, but she cannot go further. There have been several heavy robberies of arms, ammunition, &c., in various parts of Ireland during the last week. There seems to be no doubt that the robbers belong to the Fenian organization. A bill has been introduced into the House of Commons disabling O'Sullivan, the present Mayor of the City of Cork, from performing the duties of a magistrate, on account of an alleged incendiary speech delivered by him in defence of the Fenian movement. The London stock market has been influenced unfavorably by the increase in the rate of interest of the Bank of England to $4\frac{1}{2}$ per cent, and the current belief that a further advance will be made soon; also by the political uncertainty occasioned by Senator Sumner's speech and the rejection of the treaty.

London.—Consols, 92 $\frac{1}{2}$. U. S. 5-20's, 78 $\frac{1}{2}$.
Liverpool.—Cotton dull. Uplands, 11 $\frac{1}{2}$ d.; Orleans, 11 $\frac{3}{4}$ d.

In the Spanish Cortes on the 9th inst., General Prim alluded to the rumors that he meditated an attempt against the Liberal regime, and pronounced them entirely baseless. Proposals have been made to the Cortes to name Marshal Serrano as Regent, and General Prim as President of the Council and Minister of War, until a king is elected. The condition of the national finances causes much anxiety. It is estimated that the expenditures of the year will greatly exceed the revenues. The Cortes have rejected all the proposed amendments to the religious clauses of the constitution, and adopted them as they originally stood. The article guaranteeing liberty of worship, was adopted by a vote of 164 to 40. Serrano, the Prime Minister, has urged the Cortes to make no ministerial changes until the form of government has been settled upon.

The Belgian Senate has refused to pass the bill abolishing imprisonment for debt.

A new Italian Ministry has been formed, under the presidency of General Menabrea.

On the 5th inst., the first day of the Mohammedan new year, the Sultan received the ministers from foreign Powers at Constantinople, in a body, and made an address of the most pacific character. He referred to the settlement of the difficulties with Greece, the pacification of Crete, and the friendly relations of Turkey with all foreign Powers. The Cretan chieftains have been pardoned and set free. He said he should continue to insist on economy in the administration, the improvement of judicial procedure, the extension of the railway system, and the equal participation of all classes of his subjects in the obligations and benefits of these reforms.

The North German Parliament has passed a resolution in favor of the payment of deputies. The resolution was strongly opposed by the Federal Council.

The Geographical Society of Paris have decreed a gold medal to Dr. Hayes, of the United States, for his services in the work of Arctic exploration and discovery. On the 4th inst. the president of the society, with a delegation of members, waited upon General Dix, the American Minister, and presented the medal, requesting him to transmit it to Dr. Hayes.

A Congress of German Protestants is to meet at Worms on the 31st inst., to consider and frame a reply to the recent appeal of the Pope to the Protestants.

Cuban affairs do not appear to have materially changed. Various skirmishes between the Spanish troops and insurgents have been reported. The latter are again burning plantations around Sagua, Remedios and Santiago.

Intelligence from Mexico to 4th mo. 30th, has been received. A revolution had broken out in the State of Guerrero, troops had been sent to suppress it, and some fighting was reported. The feeling of dissatisfaction with the present government extended throughout the republic, and the political struggle between the government and the opposition was severe, each party using all means in its power to gain supremacy.

In the Spanish Cortes, on the 8th inst., a member asked what action had been taken by the government towards acquiring Gibraltar. The minister of State replied that the government fully recognized the importance of the Gibraltar question, but that before negotiating for its cession, the nation must be strongly constituted and financially reorganized.

A great mass meeting was held in Cork on the evening of the 8th inst., for the purpose of expressing the popular condemnation of the conduct of the government in the case of Mayor O'Sullivan.

UNITED STATES.—Miscellaneous.—The losses by fire in the United States, for the first four months of 1869, (including only those conflagrations in each of which at least \$20,000 was lost) amounted to \$12,703,000.

The Mississippi river is very nearly up to high water mark, and threatening. A crevasse has already occurred below New Orleans.

On the 7th inst., the navigation of Lake Superior was open, and the various harbors on its south side clear of ice.

The fifteenth amendment to the U. S. Constitution has been ratified by the Senate of Connecticut.

The Camden and Amboy Railroad Company reports receipts of its four railroads for 1868, at \$7,830,552. The number of passengers carried exceed six millions, 660,000 of whom were through passengers, and paid \$3,629,338.

The Telegrapher newspaper states by authority that a reduction in cable charges, for some time under consideration, has been decided upon. On and after June 1st, ten dollars in gold will be charged for messages not exceeding ten words, exclusive of address and signature, and one dollar, gold, for each word additional. A discount of 50 per cent. on these rates will be made on general and political news dispatches to the press, but cipher and commercial news dispatches will be charged at full rates.

The general tenor of all the information from the South is that the industrial prospects in that section have improved, and that the negroes are working better this year than last. The whites too, in general, seem to be more industrious. The crops look well, and the people are anxious for northern immigration. During last week nearly 5000 immigrants arrived at New York, many of whom are bound for Virginia and other Southern States. The population of Savannah, it is stated, has increased 10,000 since the war.

Philadelphia.—Mortality last week, 259. Of consumption, 42; old age, 9; scarlet fever, 14.

The Pacific Railroad.—The last spike in the great road across the American continent, was driven on the 10th inst., about 3 p. m., the work on the Central Pacific or western division of the road having been finished two days previously. The point of junction between the two roads is at Promontory Point, Utah, 1086 miles west of the Missouri river, and 690 miles east of Sacramento. Ground was first broken for the Union Pacific Railroad, at Omaha, 12th mo. 2d, 1863, but the work made little progress for the first two years. After all the requisite arrangements were made and the funds provided, the building of the road proceeded with unexampled rapidity, at times three, four, five and even seven miles of rails having been laid, spiked and put in running order in one day. A large part of the labor on the western division of the work was performed by Chinamen.

The Markets, &c.—The following were the quotations on the 10th inst. *New York.*—American gold, 137 $\frac{1}{2}$. U. S. sixes, 1881, 119 $\frac{1}{2}$; ditto, 5-20's, new, 117 $\frac{1}{2}$; ditto, 10-40 5 per cents, 108 $\frac{1}{2}$. Superfine State flour, \$5.65 a \$5.95; extra State, \$6.10 a \$6.45; shipping Ohio, \$6.25 a \$6.75; Iowa and Minnesota, extra, \$6.50 a \$8; St. Louis, \$7.30 a \$12.50; extra and family Maryland and Delaware, \$6.60 a \$13.30. Mixed spring wheat, \$1.50; No. 2 Chicago spring, \$1.46; white California, \$1.68 a \$1.70; white Michigan, \$1.78. Western oats, 87 cts. Rye, \$1.33. Western mixed corn, 86 a 88 cts. Uplands cotton, 28 $\frac{1}{2}$ cts.; Orleans and Texas, 29 $\frac{1}{2}$ a 29 $\frac{3}{4}$ cts. *Philadelphia.*—Superfine flour, \$5 a \$5.50; extra, \$5.75 a \$6.25; Iowa, Wisconsin and Minnesota, \$6.50 a \$7.25;

family and fancy brands, \$9.50 a \$12. Red wheat \$1.55 a \$1.65; amber, \$1.70 a \$1.80; white, \$1.80 a \$1.85; 143. Yellow corn, 88 a 89 cts.; western mixed, 86 a 88 cts. Oats, 82 a 83 cts. Clover-seed, \$8.50 a \$9.25. Timothy, \$4.50 a \$4.75. Flax-seed, \$2.65 a \$2.70. Beef cattle were in fair demand, 16 head arrived and sold at the Avenue Drove-yard, at a 10 $\frac{1}{2}$ cts. for extra, 7 $\frac{1}{2}$ a 9 cts. for fair to good, and 7 cts. per lb. gross for common. About 12,000 sheep sold at 6 $\frac{1}{2}$ a 9 cts. per lb. gross, and 3,000 hogs \$13.50 a \$14.25 per 100 lbs. net, for corn fed. *Baltimore.*—Good to prime red wheat, \$1.75 a \$1.85; choice \$2 a \$2.10. White corn, 81 a 83 cts.; yellow, 85 a 86 cts. Oats, 74 a 76 cts. Hams, 19 a 20 cts. Lard, 19 a 20 cts. *Chicago.*—No. 1 wheat, \$1.11. No. 1 corn, 59 No. 2, 56 cts. Oats, 61 cts. Rye, \$1.16. Barley, \$1 a \$1.65. Lard, 17 $\frac{1}{2}$ cts. Hams, 16 $\frac{1}{2}$ cts. *St. Louis.* Spring wheat, \$1.10 a \$1.15; fall do, \$1.50 a \$1.55. Mixed corn, 56 cts. Oats, 65 a 68 cts. *Cincinnati.* No. 2 wheat, \$1.30 a \$1.40; No. 1, \$1.45. Corn, 65 cts. Oats, 68 a 72 cts.

THE INSTITUTE FOR COLORED YOUTH.

The Annual Meeting will be held in the Committee room of Arch Street Meeting-house, on Third-day, 4th mo. 25th, 1869, at 3 o'clock, p. m.

RICHARD CADBURY, Secretary.

Philadelphia, 5th mo., 1869.

BOARDING SCHOOL FOR INDIAN CHILDREN TUNESASSA, NEW YORK.

Wanted, a woman Friend to assist in conducting a Boarding School for Indian Children, at Tunesassa, Cattaraugus Co., N. Y.

Application may be made to

Aaron Sharpless, Street Road P. O., Chester, Co.,

Joseph Scattergood, 413 Spruce St., Philada.

Samuel Morris, Olney, Philada.

FRIENDS' SELECT SCHOOL FOR BOYS.

Wanted, a well qualified Friend as Principal, and experienced man or woman teacher as first assistant. Applications may be made to

Samuel Bettle, No. 149 North Tenth St.

Wm. Biddle, No. 15 South Seventh St.

Edward Richie, No. 444 North Fifth St.

Jos. Walton, No. 413 Walnut St.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA) Physician and Superintendent—JOSHUA H. WORTINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to JOHN E. CARTER, Clerk of the Board of Managers, No. 1313 Pine Street, Philadelphia, or to any other Member of the Board.

MARRIED, at Friends' Meeting-house, Goshen, Chester Co., Pa., on Fifth-day the 6th inst., CHARLES S. CARP to ELIZABETH, daughter of Darlington Cope.

DIED, on the 29th of 12th mo. 1868, ENOS ELDRIDGE a member of Whiteland Particular and Goshen Monthly Meeting, in the 74th year of his age. Ever patient in suffering and trial, he was mercifully sustained in his last illness. His unwavering faith triumphed over painful concern he felt for those from whom he was about to be separated, and there was no cloud to mar the beautiful serenity of his evening of life. Fully conscious of his situation, he met death calmly, even cheerfully; speaking words fraught with good toward all men, and prophetic of a blissful eternity. Last expression, a few moments before his close, "My sky is clear—not a mist in the way."

—, at his residence in Salem, Ohio, on the 17th Third month, 1869, JOSHUA REEVE, a member of Salem Monthly and Particular Meeting, in the 60th year of age. He had been in a declining state of health more than two years past, in the latter part of which passed through great bodily suffering, which he bore with christian patience, and passed quietly away, leaving a comfortable evidence that his end was peace.

—, on Fourth-day, the 24th of Second month, 1869, at her brother's residence, near Blackwood Town, MARY WALTON, in the 75th year of her age, a member of Philadelphia Monthly Meeting.

—, in this city, on Third-day, the 23d of 12th month last, HANNAH HOWELL, aged 80 years, a member of the Western District Monthly Meeting.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.